

# Report

## on St. Mary's Province, Canada (1959)

When the General Chapter met in 1953, the territory of St. Mary's Province was still co-extensive with all the other Oblate Provinces in Canada. It then covered the area from Ottawa to the Pacific Coast, with foundations along the American border in the south. In the north, it stretched from posts at Noranda and Rouyn in the Province of Quebec, to Kirkland Lake in Ontario, through northern Manitoba and Saskatchewan, up to the Peace River in northern Alberta. Though this vast territory has since been considerably reduced (see below), St. Mary's still holds a place, in terms of geographical extension, among the largest Oblate Provinces in this country. It still reaches from the region near Winnipeg, Manitoba, through parts of southern, central and north-western Saskatchewan, up to the Peace River in Alberta, and from thence to Vancouver, B.C.

St. Mary's Province was founded in 1926, chiefly to provide spiritual care and assistance for newly arrived immigrants in Canada, especially those of German or of Polish origin. Today, after more than thirty years of existence, the Province still retains certain traits indicating a national character. These, however, are becoming less and less marked as the years go by. It should also be noted that the official name of this Province is no longer « St. Mary's of

Regina ». The phrase « of Regina » became an anachronism after 1947 when the Provincial Administration was moved, from Regina to the more centrally located city of Saskatoon. Early in 1957 this phrase was dropped, so that officially our title is now simply « St. Mary's Province ».

#### A. - THE DIVISION OF AUGUST 22, 1956

Most Reverend Father General, in a letter dated from Rome on August 22, 1956, made « official announcement of an important and far-reaching decision concerning our beloved Congregation and its missionary work in St. Mary's Province ». He had issued a Decree (Aug. 22, 1956, No. 929/56/1) « whereby a new Vicariate of Missions, to be known as « Assumption Province » is canonically erected. Its principal ministry will be among old and new Canadians of Polish descent. This new religious jurisdiction comprises the following districts, houses, residences or stations, and the personnel thereof, all formerly attached to St. Mary's Province :

- 1) The entire religious District of Toronto.
- 2) The entire religious District of Rama.
- 3) The religious House of the Holy Ghost,
- 4) The religious Residence of Melville. Sask. Winnipeg.
- 5) The following religious stations:

- St. Casimir. Vanvouver, B.C.
- St. Michael's, Krydor, Sask.
- St. Stanislaus Kostka, East Selkirk, Man.
- St. Michael's. Lemberg, Sask.
- Sacred Heart, Garson, Man.
- Holy Trinity, Tolstoi, Man.
- Holy Trinity, Tolstoi, Man.
- St. Theresa, Rossburn, Man.
- Sacred Heart, Elphinstone, Man ».

The above mentioned Decree contained a complete and accurate list of the Oblate Personnel which, detached from St. Mary's, formed the members of the new Province. The list comprised 12 Fathers, 11 Scholastic Brothers, and 1 Scholastic Novice.

It goes without saying that this decision of the General Administration effected a noticeably change in the original St. Mary's Province. The division ran along the national lines, granting the Polish element to the new Province, and leaving the German element to St. Mary's. The latter found both its former territory and personnel reduced, but its main apostolic activities remained the same. The new Assumption Province received the Oblate House of Studies in Toronto, while all the other Houses of Formation (i.e. St. Thomas College and St. Charles Scholasticate) remained in St. Mary's. Noteworthy is the fact that this decision did not entail a single change of personnel staffing these same Houses of Formation. Likewise, the entire Coadjutor Brother community remained to St. Mary's Province.

#### B. - PERSONNEL:

A statistical survey of the numbers of Oblates belonging to St. Mary's Province reveals the following picture:

##### 1. In 1953:

Fathers	121
Scholastic Fathers	3
Scholastic Brothers	34
Coadjutor Brothers	17
<i>Total</i>	175 Oblates.

##### 2. In 1956, immediately before the Division:

Fathers	132
Scholastic Fathers	6
Scholastic Brothers	35
Coadjutor Brothers	17
<i>Total</i>	189 Oblates.

3. In 1956, immediately after the Division:	
Fathers	90
Scholastic Fathers	1
Scholastic Brothers	28
Coadjutor Brothers	17
<i>Total</i>	136 Oblates.
4. As of December 31, 1958:	
Fathers	90
Fathers (Pastoral Yr)	5
Scholastic Fathers	5
Scholastic Brothers	21
Coadjutor Brothers	11
<i>Total</i>	132 Oblates.

The losses which St. Mary's Province has sustained through deaths, transfers, foreign missions etc., must also be divided into two groups:

within the period from 1953 to the moment of the division: 14 Oblates;

from the moment of the separation to Dec. 31, 1958: 7 Oblates.

Hence, there has been a decrease of 4 if we compare the total number of Oblates in St. Mary's after the division in 1956 with the same total today.

A very disturbing factor is that this decrease may be very much accelerated in the near future due to the advanced age of so many of our Fathers. At present, the average age of our Fathers is 48. They are distributed into the various age-groups in the following proportions:

- 80 years and over . . . . . 6 Fathers  
 (N.B. - 3 of these are retired, 1 is a hospital chaplain, 2 are living alone, each in his quality as full-time parish priest).
- 70 years and over . . . . . 6 Fathers  
 (N.B. - 1 is retired; 1 is socius to the Novice-master at St. Norbert; 3 are parish priests without an assistant; 1 has an assistant in his parish).

60 years and over . . . . .	8 Fathers
50 years and over . . . . .	14 Fathers
40 years and over . . . . .	26 Fathers
30 years and over . . . . .	28 Fathers
over 26 years of age . . . .	7 Fathers

N.B. - The Pastoral Year Fathers are also included in this calculation.

Even a rapid perusal of the above age-groups will suffice to indicate that death could suddenly deprive us of a good number of our working personnel. As we stand at present, their posts would have to remain vacant. It is precisely this lack of personnel which prevents well-earned retirement and rest for these Fathers from becoming a reality.

Twenty-four of our Fathers were born and educated in Europe, the rest are all born and educated in Canada. All of our Fathers speak English well, and a good number of them handle German equally well. Many have a good working knowledge of French, several also of Polish. We also have a large group, however, made up chiefly of the younger Fathers, who possess only English.

Two of our Fathers belong to an Oriental Rite. One must note, however, that religious and sacerdotal vocations among Orientals in Canada are rare and almost non-existent in our Province.

The acute shortage of personnel in our Province makes the need of more effective recruitment ever more imperative. There can be no doubt that, objectively speaking, there must be more vocations available than we are receiving. One of the reasons why so few vocations materialize is certainly the lack of generosity and vocation ideal in our youth. The many, glittering opportunities and attractions of our modern society often hinders many from giving the question of vocation any serious thought. Also, the Oblates are by no means enjoying a monopoly in the recruiting field. Of late, it is especially the secular

clergy that has begun to deploy a particular zeal in this domain.

The entire Province is beginning to seriously examine itself in this matter. Specialized reading, discussion, and active efforts are being made by many Fathers. Vocation-mindedness is progressively becoming the order of the day.

Moreover, St. Mary's Province now has an officially appointed Vocational Director. Since, however, he is also burdened with a good deal of the work connected with the Missionary Association, he cannot possibly devote the necessary time, attention, energy and thoroughness that the task of Vocational Director would merit. This is a patent instance where lack of personnel cripples our earnest desires.

Last year, a Vocational Workshop Week was held early in July at St. Thomas College. The Workshop is under the direction of Rev. Father Vernon ENGELE, O.M.I., himself a member of the College staff. He is assisted by a chosen group of Scholastic Brothers. Last year, 135 boys, ranging from Grades VIII to XII, all coming from our Oblate parishes, attended the Workshop. We hope to make this Workshop an annual feature. As this experiment is among the most recent of our efforts, it is still much too early to gauge its efficacy. This scheme has produced gratifying results in other Provinces, and there is no reason why it should not also bear copious fruit in St. Mary's.

Finally, we hope to publish and distribute a series of pamphlets on vocations. These are already in the planning stage and will be ready in the near future.

## C. - OBLATE FORMATION

### I. *St. Thomas College:*

St. Paul's College in Winnipeg can be considered the ancestor of this institution. After four years in

Winnipeg, it was thought that this house of formation should be more centrally located in our apostolic works. Accordingly, the old Parliament buildings of the North West Territories at Battleford, Saskatchewan, were purchased. It became at once a Scholasticate and a Juniorate, the latter going under the name of St. Thomas College. This was in 1932. As the years went on and these two institutions co-existed under the same roof, the need to separate was more keenly felt. After a fund-raising campaign in 1946, the construction of the new St. Thomas College began in North Battleford. It was opened in 1950, and other structures have been added since. The most recent is the modern up-to-date class-room building opened in June of 1956. Plans are now being made for the building of a college Chapel. The entire area is assuming the aspect of a minor educational city, and the whole is located on a site that can well be described as being among the most beautiful in north-western Saskatchewan.

St. Thomas College has a double aim and purpose: firstly, the fostering of priestly vocations, especially Oblate; secondly, the training of Catholic lay leaders. In the words of the Bishop who authorized its establishment: « This institution will be a nursery of sacerdotal and missionary vocations; it will also supply well instructed Catholics who will do honour to their Church in the various professions and positions of leadership. Though the primary object of the College will be to foster sacerdotal vocations, it will not fail at the same time to turn out distinguished and capable laymen and citizens ».

The number of resident students attending St. Thomas College (there are always a few day-scholars) in the last five years varied from 151 in 1953 to 161 in 1958. The following statistics should

of themselves indicate how important a factor St. Thomas College is in the recruiting of vocations:

The first STC alumni were ordained in 1939.

Between 1939 and 1958, 76 Fathers and Scholastics have been added to the personnel of St. Mary's Province. Of these, 60 went to Novitiate from STC.

The 50th Priest alumnus of STC was ordained in the fall of 1958.

The above figures do not include the following STC alumni:

- 8 Priests to Missions and other Provinces;
- 3 Priests to diocesan clergy;
- 5 Scholastics to other Provinces;
- 2 Seminarians;
- 3 Coadjutor vocations.

The staff at St. Thomas College, for the greater part at least, did not receive any specialized training in the various subjects before being launched into this work of education. The reason for this is again the acute lack of personnel. The Fathers feel this lack of preparation for their specific tasks, and are trying to make up for it through summer-courses, etc. The College is functioning presently with an absolute minimum of personnel, and it may have to be content for a long while yet with this situation.

## II. *The Novitiates:*

St. Mary's Province sends its Scholastic Novices to St. Norbert, Manitoba, a Novitiate belonging to the Manitoba Province. Our yearly group of Scholastic Novices is too small to warrant a Novitiate of our own. Besides, at St. Norbert they come into contact with novices coming from the Provinces of Manitoba and Alberta-Saskatchewan, as well as those coming from the northern Vicariates. At St. Norbert they may also acquire a good foundation in the French language. One of our Fathers, Father Joseph

WAGNER, O.M.I., is « socius » to the Novice-Master. In the last 5 years, St. Mary's has averaged 7.5 novices a year. In the present group, there are 9 novices.

As for the Novitiate for Coadjutor Brothers, this is located at St. Charles Scholasticate. The Superior of the Scholasticate is also the Novice-Master. Between 1953 and 1958, 8 novices received the habit at St. Charles. Three of these subsequently left. Presently we have 2 Coadjutor novices at St. Charles.

### III. *St Charles Scholasticate :*

In treating of St. Thomas College, the location and acquisition of the property that houses St. Charles Scholasticate was described. St. Mary's has her own Scholasticate since 1932, so that in 1957, this institution celebrated its silver jubilee.

Many activities are centred at St. Charles Scholasticate. Besides the Scholasticate proper, there is the already mentioned Coadjutor-Brother Novitiate, the Coadjutor Brother Community, the Marian Press and Bookshop, and the Oblate Farm. A community of four Elizabethan Sisters, who since the fall of 1958 take care of the kitchen, also reside in one of the buildings on the property. Since 1958, the Pastoral Institute is also located at St. Charles Scholasticate.

The community at the Scholasticate is presently composed as follows:

Fathers	11
Fathers (Pastoral Year)	4
Scholastic Brothers:	
St. Mary's Province	5
Assumption Province	3
Scholastic Brothers:	18
St. Mary's Province	18

Assumption Province	9
Alberta-Saskatchewan Prov.	1
Grouard Vicariate	2
Coadjutor Brothers	9
Coadjutor Novices	2
Coadjutor Postulants	2
<i>Total</i>	66

They are all happily united in a wonderful community spirit of charity and understanding.

The Scholastics spend part of their summer holidays at Battleford itself, where they contribute effectively to the work that has to be done on the farm during the summer months. Many of the present buildings on our farm were built mostly by the Scholastics. Those who have gone to the foreign missions from St. Mary's Province have expressed their gratitude for the skill they acquired while working on our farm. The other part of the holidays is spent at the summer-camp, a veritable beauty spot of nature, situated on an island in Big Island Lake, which is some 160 miles farther north than Battleford itself. This camp, which is now quite complete with the proper buildings and other equipment, was built exclusively by the Scholastics themselves. A stay at this camp is most to restore their strength and vigor after months of intellectual and manual labor.

As in the other departments of S. Mary's Province, the Scholasticate, too, suffers from an acute lack of personnel. Of the eleven Fathers in the community, three are exclusively assigned to the Marian Press and do no work connected with the Scholasticate proper. Neither the Superior nor the Bursar teach or give spiritual direction, taken up as they are with the multiple phases of administration created necessarily by the complex centre that is located here. This brings the number of professors and directors down to six Fathers.

It was already this number of six Fathers who in 1953 taught the full courses of Philosophy and Theology. In the fall of 1955, this same group of six Fathers was asked to assume also the teaching of 11 Arts, formerly taught at St Thomas College proper. In 1958, the additional responsibility of the Pastoral Institute was given them. Moreover, this group of six Fathers must likewise shoulder all the spiritual direction and any other individual guidance which may be necessary, and this not only for the Scholastics, but for the Coadjutor Brothers (both professed and novices) as well. One of these Fathers is also the spiritual prefect of the Coadjutor Brothers. Nor is there any suitable replacement available in case of an emergency. Should an illness, for example, strike any of these six Fathers, his department would simply remain dormant for the duration of his disability.

While it is true that there are four Licenses in Philosophy and three in Theology among these six Fathers, nevertheless, those teaching Sacred Scripture, Church History, Canon Law, the various Social Sciences, Literature and profane history, to say nothing of Catechistics and Liturgy, had no special training of any kind in these fields before being appointed to teach them. The months of the school-year are too full to allow private specialization, nor can any of them be given leave for one or two years in order to go away and study. Thus attendance at summer courses, either at the University of Ottawa or at the Catholic University of America in Washington is the only expedient still open to them.

Nevertheless, the Fathers bring a splendid spirit of goodwill and earnestness to their almost inhuman task. Their constant concern is ever how to improve the formation of our future Oblate Priests and missionaries. Since the promulgation of the Apostolic Constitution « *Sedes Sapientiae* » and the « *Statuta*

Generalia » attached thereto, the Board of Directors has met frequently, for the purpose of studying the prescriptions of the Holy See and of finding the ways and means by which these prescriptions can be implemented in our Scholasticate.

Besides the Silver Jubilee Celebrations in October 1957, one other event is worthy of special mention: the Oblate Educational Convention for St. Mary's Province, held at St. Charles Scholasticate in March, 1958. All our educators of future Oblates from St. Thomas College, the Novitiate in St. Norbert, and the Scholasticate, gathered for two days in an intensive study and frank exchange of views regarding the vital subject of spiritual direction. It was the first such convention held in the history of St. Mary's Province, and was definitely a success in every aspect.

#### IV. *The Pastoral Institute:*

The extra year to be spent, after the completion of the ordinary theological « curriculum », in a more intense and immediate pastoral training and apprenticeship, is a noteworthy innovation promulgated by the Apostolic Constitution « Sedes Sapientiae ». The first group of Fathers from St. Mary's Province to make the « pastoral year » did so at St. Charles Scholasticate in 1958-1959. They were four in number.

The class-days were from Tuesday to Friday inclusively. This gave the Fathers ample time (Saturday to Monday) to leave and return for week-end assignments. These were never missing ... in fact more request for week-end help came in than could be fulfilled. On these assignments, the pastoral Fathers could both introduce the various ministries and supervise the performance of them. In this way, too, our pastoral Fathers have quickly become ac-

quainted with the entire Province, so to speak, and with the majority of our Fathers.

The regular classes dealt with dogma, moral, pastoral, church history, spiritual theology, spirituality of the Mass, spiritual direction, special questions in psychology, and sacred eloquence. These classes were given by the various members of the Scholasticate staff. Besides this, additional lectures by various Fathers in the Province, each usually about eight to twelve in number, were scheduled. They included the following topics.

- Parish missions, retreats, triduum, 40 Hours;
- Book-keeping;
- Modern problems in education;
- Parish organizations, youth clubs;
- Catechetics;
- Spiritual direction of Sisters;
- Apostolate of the Catholic Press,
- The Social Influence of the Cinema.

Particularly appreciated were the series of lectures given by Rev. Father C. KINDERVATER, O.M.I., in the School question in Alberta and Saskatchewan, as well as on progressive education. Also worthy of special mention are the talks given by Rev. Father L. DOLENSKI, O.M.I., dealing with Father Lombardi's Movement for a Better World.

Though not everything was perfect in this first attempt by St. Mary's to set up the Pastoral Year, a sufficient degree of success was attained to warrant the continuance of this experiment here within our own Province.

#### *V. The Study-Weeks for the Junior Clergy:*

This is also organized by the teaching staff at St. Charles Scholasticate. The various topics to be studied by the Fathers concerned are drawn up and communicated many months in advance. In the fall, usually in September, these Fathers come to-

gether at St. Charles Scholasticate for a special week of study. The entire mornings are spent in class, the afternoons in private study. In the evening, after supper, a long reunion takes place for discussion purpose. On the last day of this week, the Fathers write their examinations.

This formula has been found to be a happy one. The young Fathers are grateful to be able to re-establish direct contact with the Scholasticate and their former professors, in order to discuss various pastoral activities and experiences with them.

## D - APOSTOLIC ACTIVITIES

### I. *Parochial Ministry :*

This type of ministry forms the bulk of our apostolic activity. We have 47 parishes with a resident Priest, and 32 other mission posts. A total of 55 Fathers are engaged in the service of these places. Some 40 of them live alone in their various parishes. The number of Faithful under our care includes 6,798 families or 30,921 souls. Though they can all understand and speak English, there is still a considerable demand for German, and for French as well.

Since so many of our Fathers must live alone and are therefore deprived of a life lived in closed community, we have formed the Oblate Districts. These are composed of a certain number of mission posts and residences with a Superior and two assistants. As to the list of these districts which passed to Assumption Province in 1956, see above. Due to this division, the Grayson District was suppressed, that of Winnipeg re-erected in 1957 (Deer. No. 268/57/2). We now have 7 such districts: St. Mary's in Regina, Winnipeg, Tramping Lake, Kerobert, Prelate, St. Walburg, and Peace River.

## *II. Education of Youth:*

Here we would like to outline both the direct and indirect action of St. Mary's Province in the vital field of education.

The history, nature and aim, and functioning of St. Thomas College has already been described above. This institution has certainly produced true Catholic leaders in the past. There are many former alumni now in leading positions in the various professions, and two of these are members of the Legislative Assembly of Saskatchewan. The present student body brings its own peculiar problems. The Fathers report that the boys suffer from a certain lack of family training in the basic natural virtues. Furthermore, they are also victims in a greater or less degree of the so-called « progressive » education imparted to them before their attendance at the College. This makes the educative effort at the College all the more difficult, and the Fathers are striving hard to find appropriate remedies.

Another sector of education wherein the Fathers are active, in the degree possible, are the schools located in our parishes and mission posts. This means that 27 Catholic schools and 135 public schools, counting an enrollment of 6,088 pupils, demand the apostolic activity of our Fathers. About 145 practising Catholic lay teachers are found on the personnel of these schools. Moreover, 100 teaching Sisters are also at work in the schools located on our territory.

A grave problem that is facing St. Mary's Province is that of the centralization of schools. This is the process of establishing larger, better, educationally more efficient schools from Grades I to XII. The aim is to have only one grade per classroom. In view of this, geographical and business centres are determined by the authorities, and in these centres educational facilities are organized and

developed. Consequently, country and village schools with low pupil enrollment are closed and the students are transported by van or bus to the central school.

The plans for this centralization have been worked out by the Departments of Education, and they are now being executed. To a certain extent, the whole idea of centralization becomes too vast. Our Fathers must face this trend in a realistic fashion. First of all, to attempt to oppose this trend would be vain. Secondly, to allow centralization to take its course without attempting to influence its plans, direction, and scope would be tragedy. It clearly and definitely would mean that the schools in our districts would be centralized, but not in Catholic centres. A study of the plan elaborated by the Department reveals this beyond all possibility of doubt.

There is yet a third course... and this one we must adopt. We must strive with all our might to establish educational centres in our centrally located Catholic centres. Efforts are being made in this direction, and already some such Catholic centres have been developed and organized. The need is for concerted action on the part of all the Fathers before it is too late. Worthy of special praise and attention is the work of Rev. Father C. KINDERVAER, O.M.I., who has been a special assistant and adviser in this regard to the Hierarchy in Alberta.

### III. *Queen's House of Retreats:*

The most recent addition to the apostolic activity of St. Mary's Province is Queen's House of Retreats, located in Saskatoon, Saskatchewan. It was blessed and officially opened by the Rt. Rev. F. J. KLEIN, D.D., Bishop of Saskatoon, on May 31st, 1958. It began functioning as a retreat-house, however, as early as January 1958. It is dedicated to Mary, Queen of the Universe. This modern structure, built

on spacious grounds that still await the process of beautifying, can accommodate 34 retreatants. Director of Queen's House is Rev. Father E. L. LEQUIEA, O.M.I. With him as Associate Director, is an Oblate Coadjutor Brother, and the Retreat Master. The Sisters of Missions Service look after the kitchen. The number of retreats given in 1958 was 71, the number of retreatants attending them 1852. Of these retreats, 67 were given in English, 4 in French. For 1959, 80 retreats are booked already. The importance of Queen's House of Retreats can be easily perceived from the above statistics as well as from the fact that this is the only Retreat House in the whole of Saskatchewan.

#### *IV. The Marian Press and Bookshop:*

Although our Province is only a little over 30 years old, we have almost half a century in Catholic Press work. Shortly after founding our first Polish parish of the Holy Ghost in Winnipeg, and that of St. Joseph's for the German speaking people in that same city, our Fathers formed the West Canada Publishing Company. This firm published papers in Polish, German and Ruthenian. During the First World War the German paper was suppressed, and in 1952 the *Gazeta Polska*, due to lack of personnel and funds, was amalgamated with another Polish paper in Toronto.

In 1932 our Province began to publish a German Catholic monthly « *Der Marienbote* ». It was originally intended and used as a parish bulletin for St. Mary's parish in Regina. It soon evolved into a regular monthly magazine and had its circulation extended to German speaking Catholics throughout Canada. Its purpose was then and still is to instill Christian principles of conduct into family life, and

also to serve as a means of promoting the Missionary Association of Mary Immaculate. Its circulation is small but it still serves a very worthwhile purpose.

When the Marian Press was moved from Regina to Battleford in 1948, we launched a new English monthly magazine entitled « Our Family ». This new publication is designed as a magazine of general interest with emphasis on the Christian aspect of family life. The « Our Family » is presently entering some 7000 Canadian homes.

Connected with the work of the Marian Press is a bookshop known as the Marian Bookshop, which serves to bring books of all Catholic Publishers to the attention of Catholics in the Prairie Provinces, especially those living in the rural areas.

At Battleford, we have our own press establishment, at which three Fathers and two Coadjutor Brothers are employed. In 1956, a new press, the Kelly III was installed. It was blessed by the Very Rev. Father John WALSH, *O.M.I.*, Assistant General, who was with us at the time on a canonical visit tour. Later, a Heidelberg press and a Davidson Offset were also acquired. The Marian Press has many possibilities, but all expansion is out of the question before the hampering problem of personnel is solved.

#### *V. Parochial Missions and Clergy Retreats:*

We have, as yet, no Mission band. Yet our Fathers are always preaching missions. The Director of the Missionary Association is on the road constantly. Other Fathers are also, here and there, preaching missions and retreats. Worthy of mention are the clergy retreats preached in the various dioceses of Canada and the United States. We would very much like a mission band for this primary Oblate work, but to date, lack of personnel has not allowed us to actualize this deep desire.

## VI. *Immigration:*

Many of our Fathers, either directly or indirectly, come into contact with immigrants. However, the concentrated work with new Canadians which our Fathers deployed in certain centres is now no longer a distinctive feature of St. Mary's Province. In 1956, with the death of Rev. Father Joseph WARNKE, O.M.I., our immediate assistance to the immigration work sponsored by the Canadian Hierarchy, ceased. Until this time, we had dedicated two of our Fathers to this task, one in an office in Europe, another in Canada. Their work is all the more to be remembered in this that to them had fallen the initial burden of establishing these offices.

## VII. *The Association of Mary Immaculate:*

The Association of Mary Immaculate has been progressing steadily. Besides the regular Director, Rev. Father Joseph SIMON, O.M.I., there is now an associate Director, and a full-time secretary. The Missionary Association has proven an effective means of stimulating interest in vocations and Oblate Missions. Membership is ever on the increase. The result is that we are gaining more friends, prayers and material assistance for our apostolic works. Every effort is being made to promote the Association of Mary Immaculate. A quarterly bulletin keeps the members in touch with the Missionary Association and the works of the Congregation.

Financially, the Missionary Association has been a tremendous help in the construction of the new class room building at St. Thomas College, enabling the institution to liquidate the debt in the short space of three years. Even now, the Missionary Association is looking forward to help finance the erection of a College Chapel.

### VIII. *The Foreign Missions:*

Mission-mindedness is a trait that characterises members of St. Mary's Province, especially the younger element. And since our first « foreign » missionary was sent to Whitehorse a little over 10 years ago, St. Mary's Province has contributed modestly but steadily to the personnel of the foreign missions. Four of our former members are now laboring in the Whitehorse Vicariate, and two others in the Diocese of Kimberley, South Africa. The Bishop of that diocese, the Rt. Rev. Rev. John BOKENFOHR, O.M.I., was, previous to his being elected a General Assistant in 1947, the Provincial Superior of St Mary's Province. The temporary loaning in 1955 of Rev. Father Peter RIFFEL, O.M.I. to the Hierarchy of South Africa in order to organize a financial campaign in favor of the Catholic Mission schools in that cuntry, must also be mentioned.

### IX. *The Lenten Hour:*

(N.B. - This program originates at St. Charles Scholasticate).

This is a radio programme sponsored by the Knights of Columbus, and broadcast over Station CJNB, located at North Battleford and serving north-western Saskatchewan. The series began in 1955 and consists of a half-hour radio cast, one for every Sunday of Lent until Easter Sunday inclusively. The Lenten address, usually from 17 to 20 minutes in length, is accompanied by singing either in Gregorain or in polyphony or both. The results obtained in the past encourage us to continue and perfect this form of apostolate.

### X. *Marian Shrines of Pilgrimage:*

There are three of these shrines to the Blessed Mother within the Province. The shrine to our

Lady of Lourdes is still under construction at Cook's Creek, Manitoba. In the Prelate District is the shrine to the Sorrowful Mother, situated at Blumenfeld, Sask. In St. Joseph's Colony, we find the shrine to Our Lady of the Holy Rosary at Reward, Sask. On the annual pilgrimage day, these shrines are much frequented by the local population. As many as four to five thousand have been known to come together at Reward, for example, on the day set for the annual pilgrimage.

#### *XI. The Oblate Farm at Battleford:*

A very large farm has slowly been built up at Battleford, hard by the Scholasticate. It is chiefly due to this farm that our Scholasticate is the only self-supporting Scholasticate in the entire Oblate Congregation. The Bursar of the Scholasticate is also the farm manager. The Coadjutor Brothers, with several hired help, plus an effective contribution by the Scholastics during the summer months supply the man-power needed to operate this farm. Though beginnings were very humble, the present potential is impressive. The farm is equipped with modern machines, comprises a dairy herd of 28 cows, a herd of some 70 head of beef, a piggery averaging 200 hogs, a flock of some 1000 chickens, and a commercial slaughter house. There are extensive gardens, all of them irrigated. The yearly crop of potatoes is a good source of income. Some other 600 acres are under cultivation, another 1800 acres are pasture. In general, however, the quality of land is poor. Presently many farmers are donating their surplus grain, which allows us to operate the piggery and other departments of this farm at a full maximum.

## E. - PLANS FOR THE FUTURE

While uttering our heartfelt thanks to God and to Mary Immaculate, our heavenly Patroness, for the blessings received and for the achievements that have been realized in our Province, we also look with determination to the future. All of the works listed above must be perfected and expanded, and new ones added, if there be need of such

First and foremost, however, we must do everything to ameliorate the serious lack of personnel. It is this factor that is hindering expansion in all phases of our activity. Of special grave concern is the lack of Coadjutor Brother vocations. Their number has dwindled from 17 in 1953 to 11 in 1958. Two of these are retired, one has been hospitalized for months to come, due to an accident on the farm. The other eight are distributed as follows:

St. Thomas College . . . .	1
Marian Press . . . .	2
St. Charles Tailorshop . . . .	2
Oblate Farm . . . .	3

The Oblate Farm, the Marian Press and our other institutions would benefit greatly by an increase in Coadjutor vocations.

Plans are now under way for the construction of a new College Chapel. This would complete the College set-up, at least as regards essentials, and give the Province one of the finest institutions of its kind in Western Canada.

We are also planning to move our Scholasticate, as soon as possible, to a more favorable location, preferably to a university city like Saskatoon. The advantages that would accrue from such a move for the better formation of our Oblate Scholastics are too evident to need enumeration. But this would

also have important repercussions on our Coadjutor Brother community. Battleford would then be left free to be turned into as special training centre for Coadjutor Brothers. The Novitiate, already situated at St. Charles as far as the Coadjutor Novices are concerned, would thus be a forerunner of what, we hope, will one day come to pass.

We are a young Province and proud of our active, fruitful past. This record of achievement is a tangible guarantee that our Immaculate Mother watches over us. It spurs us on for yet greater efforts in the years ahead, for the glory of God, the service of the Church, and the salvation of souls.

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*Provincial*